The Bombay Guardian.

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WEEKLY REVIEW.

—Garibaldi is going to fight the Pope with new weapons. He exchanges the sword for the pen, and is on the point of publishing a book entitled "The Rule of the Monk." What is extraordinary, if not unprecedented, is that the book is to appear simultaneously, in Italian, Spanish, Hungarian, Dutch and English.

—There are, it appears, no less than 18 Cardinals' hats at the disposal of Pius IX. It is said that he does not intend to give them away till he has had an opportunity of seeing how the Bishops behave in the Œcumenical Council. By this simple device they are all put on their good behaviour, and the aspirant to the honors of infallibility is able more effectually to secure their obedience.

—Extraordinary attentions have been paid by some of the higher ecclesiastics of the Church of England to an Archbishop of the Greek Church. Just how much it signifies we cannot as yet say; but there are various indications of a desire on the part of a certain class to bring about a *rapprochement* between the Greek and Anglican Churches. This is a day of remarkable affinities and remarkable antipathies, and a day is doubtless approaching when "like shall come to like" and when organizations shall embrace sympathetic instead of antagonistic elements, and men shall join the division to which they in heart belong. As matters now are, it is no guide whatever to a man's religious views, to tell us that he belongs to this or that church.

—We have now steamers arriving *via* the Suez Canal, several every week, from different parts of Europe. One line already offers to take passengers to Trieste for £40. If the telegraphic announcement of the removal of all obstructions from the Canal, prove to be strictly accurate, we shall in a few weeks have the largest steamers arriving by this route, without the necessity of breaking cargo. The Suez Canal is revolutionizing the commercial relations of Europe and Asia. But revolutions are often costly, and there is some reason to believe that the ordinary mercantile marine will suffer considerably, for a season at least, by reason of the new door that has been opened for steam.

—The *Great Eastern* was within two days of Aden on Thursday, and we may hope to be in telegraphic communication with Aden some time to-day. We trust that a path for the cable not infested with coral, may be found along the bed of the Red Sea.

—Extensive preparations are being made for the reception of H. R. H. the Duke of Edinburgh. Among the Native population, there is perhaps quite as much interest connected with the expected arrival of the various Native Princes of Western India. For instance, there is the Rao of Cutch coming; it is the first time that a prince of that state ever made a visit to a neighbouring state; there is a large colony of Cutchis in Bombay and many of them are very wealthy; we need not wonder that the importance of the Duke's visits should be in a measure eclipsed by the arrival of their own sovereign. How much enthusiasm the coming of H. H. the Gaekwar will awaken, we cannot say; but, speaking generally, the visit of Prince Alfred will derive its chief interest in the eyes of the mass of the Native population, from the visit of the various Native princes.

We regret to hear of the death of the Rev. Ebenezer Burgess, formerly Missionary of the American Board in Western India. He came out in 1839 and returned finally in 1853, having been resident chiefly in Ahmednuggur. He had in the press, at the time of his death, a work on the Antiquity of Man. Mr. Burgess was a man of literary tastes and of studious habits, though of somewhat feeble health. We are indebted to him for a well-known Marathi grammar and for a volume of Idiomatical Exercises. He died at Newton Centre, Massachusetts, December 31st, 1869, aged 64.

On the first day of this year, the venerable Dr. Perkins of the Nestorian Mission passed away. He had but recently returned from Ooroomiah to America. He was the founder of the Mission and has lived to see it eminently prosperous. It has now become a Mission to Persia. Dr. Perkins was 65 years of age. He was greatly afflicted during many years by the derangement of Mrs. Perkins. A gracious Providence kindly restored her so far to health, that she was able to join him after his last return from his field.

Professor Tyndall delivered a Lecture on "Haze and Dust" last month, in which he announced that the motes which we see in the sunbeam are organic matter, and that they lodge in the lungs when inhaled, and are often the means of conveying contageous disease. He recommends the use of respirators made of cotton-wool. As some of us have been breathing common air a good many years it will perhaps be hard to convince us of the necessity of getting it filtered. The suggestion may be of use to those who have to visit localities where disease is rife. But some doubt the conclusions of the Professor, and believe that the seeds of disease can pass through a cotton-wool filter.

A viscount and an Earl have united in compiling and printing a book (for private circulation) narrating the marvellous "spiritual" feats of Mr. Home. No, not spiritual; they are any thing but that; the feats of an acrobat are not more intensely physical than those which are described in this book. For instance: Mr. Home stretches himself at one time to a height nearly a foot beyond his usual stature; "he was elongated from his waist upward, and there was a space of four inches between his waistcoat and the waistband of his trowsers," he shortened himself and lengthened himself at will, walking about. Lord Adare and Mr. Jencken saw it and bear witness. At Ashley House, in the presence of Lord Adare and the Master of Lindsay, Home was seen to rise into the air four or five feet. He first rose to the back of Lord Adare's chair, who says, "I took both his feet in my hands, and away he went into the air so high that I was obliged to let go his feet." At No. 7 Buckingham gate he rose in the air and his head became quite luminous at the top. He has also a capacity of floating out into the air from a high window, horizontally, and of retuning through the window of another room. Mrs. S. C. Hall the authoress, and her husband, were present when he took a mass of red hot coals in his hand which he smilingly deposited on Mr. Hall's head, drawing up Mr. Hall's white hair over the live coals. Mr. Hall seemed to enjoy it; found it "warm, but not hot." We are to understand from all this that the disembodied spirits with whom Mr. Home is on such terms of intimacy have more power over matter than man has. At all events they seem to have a good deal of power over the deceitful and deceivable heart of man.

There is a periodical entitled *The Poona and Kirkee Parochial Magazine* which has got into its second year before we have had the pleasure of seeing a copy of it. It is conducted by Mr. J. S. Bailey, who is, we believe, an agent of the Army Scripture Readers' Society. It seems that it has not met with the success expected, and was about to be discontinued when a gentleman undertook to bear all the expense of its publication during the ensuing year. It proposes to be devoted to the interests of the Church of England, but we should think, judging from the number for February, that its advocacy is not likely to be of much advantage to that Church. In that number is an article on the return of the Rev. A. O. Gillett to the Church of England. Not content with congratulating the Church and Mr. G. on this change of views, the editor expresses the opinion that "there are thousands of dissenters who, like him, are not satisfied with their principles and position," and adds:

"We are persuaded in our own mind that when once confidence in dissent is disturbed, there is no more peace, no resting place for the sole of one's feet, until the better way is found and embraced, and that unless a return is effected to the Church of God and the orthodox faith, the great danger is that the wandering spirit will settle down in the end in hard unbelief. There is no restorative power in dissent, nothing to hold a man and nothing to bring him back. How can there be where no creeds are professed to hold communities and individuals within the proportions of the faith? How can there be when antiquity is ignored and novelty and excitement are the stilts on which the system goes? How

can there be when the hierarchy of the Christian Church is lost and the true line of ministerial succession in scoffed at as needless and superstitious."

He goes on to speak of some who have been shocked at "the violence and bitterness of feeling which too often prevail" among dissenters; and speaks very pathetically of the distressed souls bound by cords of early associations, "desiring to flee to a place of safety," and assures them earnestly that "all are safe in joining the Church of England; in it all may find rest and peace."

We had occasion not long since to notice some singular exhibitions of sectarianism, but this eclipses all we have seen. Here the Church of England is spoken of as the "Church of God" and dissenters are exhorted to flee to it as to an ark of safety; and the faith of the Church of England is described as "the orthodox faith" in contrast with the beliefs of dissent which tend to land the wandering spirit in hard unbelief. He goes on to define the orthodox faith of the Church of England, and it turns out that it is something that the majority of the ministers of the Church of England strongly deny. It is certain that the doctrine of Apostolical Succession, the doctrine which seeks to establish a connection with the Apostles by the intermediation of thirty generations of Roman Catholic priests, is not held by the majority of the English Clergy. The doctrine that the Church of England, as distinguished from other Churches, is 'the Church of God,' is an idea that would be scouted with indignation by almost the whole of her Clergy and Laity. The orthodox faith of the Church of England is that which she holds in common with other evangelical Churches, and that on account of which her members are declared by the Pope to be beyond the pale of the only church in which is salvation. We should be sorry to think that such views as those we have quoted should be offered to the soldiers of Poona and Kirkee as the Gospel.

Happily, such sentiments are very powerfully rebuked by some of the most eminent and deovted members of the Church of England. Mr. Ryle's paper on the Laity, extracted in our last issue, is the production of a true friend of that Church. He freely points out the defects of the system, knowing that they must be recognized before they can be remedied. "Our present system (of appointing pastors) is" he says "a total mistake and an abominable abuse." *Good Words* for January contains an article on "The Christianity of the Present and of the Future," by the Dean of Canterbury from which we make the following extracts:

"The belief of us English Christians, each in his own Christianity, is very strong; stronger, we fear, than the common belief of us all in Him who is Head of all; and I think this is seen also in the way in which we regard each our own special doctrinal confession, as compared with the value which we set on the love of Christ and uniformity of his example."

"There is *a want of any well-defined idea of what constitutes the Church.* What I am about to say applies perhaps less to Nonconformist bodies; but I can testify to the utter confusion which prevails among members of my own body on the subject. Bound to a hard and dry theory of salvation in a certain form of Church alone, and yet unable to deny to thousands outside that Church the faith and character of Christians, they take refuge in amiable inconsistencies, allowing to their fellow Christians salvation by God's uncovenanted mercies, or finding by some equally unmeaning terms an excuse for that conviction which is forced upon them, that these outsiders, as they regard them, are in the way of salvation. And the same persons exhibit in their public Christian life an inconsistency even more remarkable. Regarding their different neighbours as Christians they yet ignore them, and, at the very least, abstain from, as we call it, fraternizing with them. The matter lies in the compass of a very simple dilemma. Either these persons are Christians or they are not. If they are not, tell us so plainly, and send missions to convert them. If they are, then, in the name of our common Lord, why not treat them as such? You know well that they are, but you dare not treat them as such. And why? because you are fettered by a false Church theory, which drives you into this inconsistency of conduct; because you are afraid of the faces of men and quail before determined looks, and big words, and tremendous anathemas."

"Much has been said and written of late about unity. Men have banded themselves together to promote the unity of Christendom; and churches far and wide have been solicited to display this unity by overt acts of communion. But I venture to say there has been immense confusion in understanding this term, UNITY. As long as *any outward uniformity* is retained as its condition, it is misunderstood. The only unity of the Church Catholic consists in its being one Body under one Head, the members acknowledging and not repudiating one another."

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ISRAEL.

We have been favored with a copy of a sermon lately printed in Calcutta, written by an esteemed minister just before his death in December last and never preached by him. It was found upon his table and has been published as a memorial of him. All who knew the writer unite in speaking of him as a godly and devoted man; he is evidently held in affectionate remembrance; and we trust that his faithful testimony may long continue to bring forth fruit.

The sermon is on the words of Isaiah xxv. 9: "And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation." This text, the preacher thinks, is meant

"In the first place to be put into the mouths of God's people Israel, the inhabitants of Jerusalem, when they shall welcome upon their Mount Zion their long-waited-for Messiah.

"And if we allow them this privilege of its first use and application, we may yet pick up 'the crumbs from the children's table,' and find in them sufficient even to satisfy abundantly our own souls."

He proceeds then to consider it:

"First, in its Jewish and prophetic point of view;—and, second, in the hope which we have as gentile believers of being able to appropriate its language as the utterance hereafter of the joyful thoughts of our own hearts."

Under this head occur the following remarks which may interest our readers, whether they hold or not the views of prophecy embodied in them:

"What part indeed the redeemed in heaven may have with the doings of the redeemed on earth in the Millennial Sabbath, we cannot say. They are simply alluded to as reigning with Christ; doubtless, as a consort reigns beside the king, intensely interested in the honour and glory of the king, and the successful and beneficent effects of his rule: and one with Him in love and good will towards His people. But though, indeed, it is evident from the prophecies, that the opening of the Millennium will be inaugurated by the personal appearance of our Lord with ten thousands of His saints, I do not gather from a close study of these prophecies taken in harmony, that it follows that the bodily presence of the Redeemer and his glorified saints will be continually seen on earth, or from the earth, throughout that period. For the Messiah's visible presence, as the king of all the earth, is otherwise provided for, by the restored Shekinah glory in Jerusalem, which Jews even now expect, and which Ezekiel plainly speaks of; and in the presence of which Shekinah there will be executive ruling princes of the house of David.

"And surely it is not probable that the glorified redeemed should have no better home at that period than the earth of unglorified beings, however blessed and happy they may be. Blessed and holy and happy will be the saved on earth, whether Jews or Gentiles, during the Millennium period, when the knowledge of the Lord shall cover the earth as the waters cover the sea. And yet these saved ones are mortal still. Yet they are pilgrims on earth still, and they look forward to the greater joy of changing the corruptible for the incorruptible, the earthly, however excellent, for the heavenly altogether exceeding in excellence and glory."

With regard to what is meant by "waiting for the Lord" we have these observations:

"But how happy are they, who have good ground to hope that the Lord is their God;—and happier still they, whose growth in grace has led them on to a full assurance of hope in Him.

"And their first characteristic is, that they wait for Him. That is, that they believe in Him—trust in Him. It is not a waiting with terror for a coming judge, which is meant in the text, but it is the waiting of one who trusts with confidence in a friend. And it is this confidence in the Saviour which pervades the whole life of the Christian indeed. Why does the Christian work the work of righteousness? It is not because he thinks to gain merit by it. For he knows that in himself, at the best, he is but an unprofitable servant. But he works, because he knows that it is his Saviour's pleasure that he should so work. And as he works, all along he is waiting on the Lord. Go where he will, to his spiritual work or to the secular work to which God hath called him, it is the same,—he goes forth not trusting in himself, but waiting on the Lord. And this should be so in everything we do, let us wait on the Lord, whether we eat or whether we drink, let it be as unto the Lord in waiting upon Him.

"And then, is such a service of the Lord, *gloomy? Far from it. For the believer is ever ready to say:* 'We will be glad, and rejoice in His salvation.' 'Be glad and rejoice;' i.e, 'Be glad and exult,' 'Be glad and leap for joy' as the Psalmist who danced before the Lord."

But with regard to the opinion expressed that the language used is specially and primarily that of the Jewish nation at the second coming of Christ, we think it not tenable. The preacher himself tells us what it is to be waiting for Christ; it is, to know him, confide in him, love him and obey him; and so when Christ appears, the waiting disciple meets him as One whom he has been thus knowing, trusting and confiding in. But the Jews who thus love, honor and obey the Lord Jesus Christ are Christians, and show their love and obedience by identifying themselves with his people, gathered into one fold under one Shepherd. The descendents of Abraham according to the flesh cannot be looking for the true Messiah because they have not believed upon him. They are looking for another, just as they were when Christ was on the earth and when the apostles preached to them. It is this unbelief and disobedience that keeps them in their Judaism, which is not even God's Judaism, for, as Christ said, "if ye had believed Moses ye would have believed me also." The grand distinguishing principle of God's Judaism was that they who were of it, waited in faith for the Sent of God, and when he appeared, believed upon him; unbelief in the Messiah cut them off from the congregation of Israel, as Moses distinctly announced and Christ and his disciples emphatically affirmed (see Deut. xviii. 18-22, Acts iii. 23 John viii. 24). No one can take too deep an interest in the Jews, or too earnestly desire that

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they may obtain all the good things promised to them; but let us not deceive them as to the conditions of those promises. Have we any warrant to say unto them, the Messiah will at last come to you in the way in which you believe he ought to come to you, and those expectations of Messianic glory which have caused you to turn away from Jesus of Nazareth, his people and his Gospel, shall after all be fulfilled, and you shall sing, This is our God and Saviour, we have waited for Him? No, assuredly. There is but one Gospel in the world, for Jews or Gentiles; and we should not forget (some seem to overlook it) that this Gospel when it was first preached was preached exclusively to Jews, first by our Lord himself and then for some ten years by his apostles. In it we are taught positively and unerringly regarding the prospects of the Jews. Rejecting Christ, they reject the favor of God; the wrath of God abideth upon them; they are yet in their sins; the fulfilment of the promises made unto their fathers is obtained by faith in him, and lost by unbelief.

A point that is often overlooked is that the numerous promises concerning the restoration of the Jews, in Isaiah, Jeremiah and Ezekiel were given either before the Babylonian captivity or shortly after it, and would naturally relate to a restoration from that captivity. Isaiah lived a good while before it; Jeremiah's prophecies were all anterior to it; Ezekiel was among the captives. After the seventy years were accomplished there was entire liberty to all the deported Jews to return to their land, a liberty that they enjoyed for six centuries. Many modern readers overlook all this, and seem to think, as they read, *that the promises given relate to a* restoration that is yet future. We believe that there are precious promises concerning the Jews, but that these are to be explained by the light of the grand principles laid down by our Lord and his apostles. The true light now shineth. The thing which has played havoc with the hopes of the Jewish people so many ages is that, like the contemporaries of Jesus, they know not the voice of the prophets, and seek for a worldly kingdom and a secular glory, and set aside the great truth that except a man be born again he cannot see the kingdom of God.

Further remarks on this important subject we reserve for another issue.

THE SECOND ADVENT.—V.

As the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be. (Matt. XXIV. 27.)

The discourse delivered by Jesus to four of his disciples, on the Mount of Olives, over against Jerusalem, on the Tuesday before his crucifixion, and which is recorded in Matthew XXIV, Mark XIII. and Luke XXI. is very puzzling to one who insists upon finding in it a precise, unambiguous and orderly outline of future events. He may form theory after theory and try to find them embodied in this discourse, but will find that each successive theory demands violence to be done to this or that portion of the discourse. We have already pointed out the reason of this in the very nature of the case, in the untraceable relations between what now is and what is to be hereafter. The first thing to be noticed in the consideration of this discourse is the question of the disciples which elicited it. Jesus had told them that not one of the massive stones of the temple which they were admiring should remain in its place; the overthrow of this magnificent building should be complete. The destruction of the temple signified to them the termination of the Jewish polity, and that signified to them we can hardly say what; and when the opportunity occurs they say to him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The word translated world is *aion*, æon or age. Our rendering "the end of the world" probably well expresses what was in their minds. The word *aion* is compounded of two words signifying "always being," a condition of things that is to continue; it was sometimes used along with the pronoun "this," which limited it by indicating that there was to be another condition of things, even the heavenly, the glorious the never-ending, to be realized in what was called "the kingdom of heaven." These questions then related to the destruction of the temple, the coming of Christ and the end of the world, events which had occasionally been spoken of by Christ, (as in the parables of Matt. XIII) and which they supposed would synchronize. Our Lord does not undertake to disentangle the complicated subject as it lay in their minds, for they had yet much to learn, especially after his resurrection, before they could conceive of Christ's kingdom apart from Judaism. But, he nevertheless answers their questions, and gives them the prophecy in a form suited to their capacity of apprehension. It is not given for the gratification of an idle curiosity, or in order that they might plume themselves upon the possession of knowledge not communicated to the other disciples. If they were expecting that he would speak to them of honors, dignities and privileges to be enjoyed by them, they must have been rather confounded by the dark picture of tribulation and wrath of man and danger and manifold suffering, and by the intimation that no common faith should stand the ordeal, given in his reply. He gives a number of details about the destruction of Jerusalem which were very remarkably fulfilled; and blended with these, so as not easily to be detached, are references to his future coming in glory. The Gospel should be preached in all the world for a witness and then should the end come. The Gospel was very widely preached in the world, throughout the known world in fact, in the thirty-six years that came between the ascension of Christ and the overthrow of Jerusalem, and the passage would not be strained if we understood it to refer to the end of the Jewish national polity brought about by the destruction of the temple and the deportation of the Jews. But we find in the discourse other references to the end and to the coming of the Son of Man, which cannot be restricted to that event. There is an antecedent period in which the disciples should be hated of all men, grievously persecuted, engaged in the preaching of the Gospel, in danger of losing faith and of being deceived and led away from the truth, and in need of watchfulness and consecration; and at the end of this condition of things, the coming of the Son of Man in the clouds of heaven with power and great glory. This antecedent condition of things still continues, and that which is to follow it, we know to be still future.

A flash of lightning from one part of the sky to the opposite part; what does this comparison show us regarding the coming of the Son of Man? It will be public; patent to all; unequivocal; most conspicuous; there will be every element of visibility about it; and it will be sudden and instantaneous. Every eye shall see him and all they that pierced him; the tribes of the earth shall mourn, seeing him whom they have rejected, coming in the clouds of heaven to gather together his elect whom they have despised and resisted. The flash of lightning illumining the whole heaven is not any thing that man can imitate, so that there will be any question as to its reality. Therefore the disciples will know how to treat the pretensions of those who say, Lo, here! or Lo, there! and all interpretations of Scripture which would lead them to seek for the fulfilment of these predictions in any partial or local manifestation. Christ will come in such a way that there shall not be any possibility of doubting it on the part of any, enemies or friends. The manifestation will be world-wide. All shall know that that same Jesus who was crucified on Calvary and whose disciples have been proclaiming his resurrection and ascension and mediatorship, his power to save and future advent, to every nation, tribe and tongue, has actually come again to the world, in the majesty and glory of the King of kings and Lord of lords, for the exaltation of his people to glory, and for the confusion of unbelievers. All shall know it. The sun shall be darkened, the moon extinguished, the stars obscured, through the incomparable glory of this Son of Man; nor will any one be able to see aught beside this glory.

WHAT IS TRUTH?

Ye have not his word abiding in you; for whom he hath sent him ye believe not. (v. 38) It is the word of God in the heart that enables us to recognize the word of God. By this wonderful ladder the poorest and meanest sometimes climb higher than the most profound critics and theologians. The first word of God sometimes comes in very humble guise; it does not say very much but it says the thing that is needed; if taken into the heart and honored with due reverence and obedience, it will sound a note that will be heard by some word of higher import, and this word of God will hasten to the open portal; this in like manner will bring in some still more royal word. But he that keeps the words of God standing in the antechamber of his mere intellect need not expect that others will flock to him; they will troop by, and he will soon be denying their existence. Let one who has been brought up among Socinians or Romanists, receive in some good hour a pure word of God into his heart and yield himself to it thoroughly; it will open the door to another and another, and these will soon be in such force that one by one the falsities of man's devising will depart from him and the truth shall make him free.

How can ye believe who receive honor one of another? (v. 44,) Faith in man is incompatible with faith in God. Two masters we cannot serve, unless their will is identical; and it is certain that the judgment of fallible man is something very different from that of God. It is grievously insulting to God, when we study to please man. They whom Christ addressed were conspicuous professors of religion; it thus appears that the praise of man may be sought in religion as well as in ordinary worldliness. Within the church, whichever way we turn, we meet with those who require that we should entertain their religious opinions, and observe their usages, on pain of sore displeasure and a social stigma. If we hear them we cannot hear Christ. We have one only thing to do: to please God; then they who think with God will approve us.—The man who considers the approbation of God of itself sufficient to sustain him under the disesteem of all the world, and finds in this an ample reward for all sacrifices and sufferings, is the man that is wanted

in this day. Where shall we find him? When he appears may we not believe that the power and majesty of the Redeemer shall be manifested as they have not been? Who is he that overcometh and keeping Christ's works unto the end, unto the cross, unto the moment when he exclaims, It is fulfilled? That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection from the dead.

The Son of man is Lord also of the Sabbath. (Mark II. 28.) The reason given is that the Sabbath was made for man, not man for the Sabbath. It has not in itself any specific holiness; it is separated from other days as a means for the sanctifying of man. The Son of Man is lord of man, and has authority over all that relates to man. It is true that not a jot or tittle of the law could pass without due fulfilment; the Son of Man honored and fulfilled the law perfectly, even the law of the Sabbath. He was not however going to fall in with their conceptions of duty which expanded one requirement till it obscured ten. He was competent to pronounce what observance of it would please God. He was Lord of it; what if, in due time, he should teach his disciples to observe it on a day different from that which tended to make it peculiarly Jewish, and thus restore it to the human family, for which it was originally instituted? The Son of Man is Lord of the Sabbath; it has then a place in his kingdom, and we justly call it the Lord's day.

He looked round about on them with anger. Mark III. 5. His anger sprang from his sense of justice, from his love to man, from his zeal for God, and his nature would have been defective if he had not been capable of it. What excited his anger was the opposition offered to his mission of mercy by those who professed to be the religious guides of the people. These men not only claimed to have, but were popularly regarded as having, the right to determine what was true and what was false in religion; and when the people saw the works of Jesus they naturally turned to the Scribes and Pharisees to see what they had to say about it. Well, these very men saw the wonderful works by which the power of God in Christ demonstrated itself, and yet had the presumption to stigmatize those works as sinful because their fiction of Sabbath observance was not regarded. They attempted to neutralize the entire force of this divine testimony by interposing a veil of the basest calumny between Christ and the people. They raised barricades against the mercy of God towards a perishing world which had become incarnate in Christ. To have remained unmoved at the spectacle of such malevolence, would have argued a culpable indifference to the salvation of men and to their need of truth. He looked upon them with anger; but that was all; he contented himself with looking at them. A time came when he clothed his indignation in words most terrible; but now he gives them simply this look to rankle in their conscience.—What is it that most easily and naturally arouses our anger? The answer will show the difference between our spirit and that of Christ. His anger was connected with the purest disinterestedness; ours for the most part with selfishness in some form or other.

He shall not strive nor cry, neither shall any man hear his voice in the streets. (Matt. XII. 19). Wherein does Matthew find the fulfilment of this prophecy? The statement immediately preceding relates to his healing of the diseased and his charge to the healed demoniacs not to make him known. It is not this, but rather what is recorded in verses 14 and 15. The Pharisees, filled with madness, held a council to consider how they might destroy Jesus. Some came to Jesus with the information. And some of his disciples perhaps thought that the proper course for him would be to go to them and denounce their conduct in the severest language and call the attention of every body to their wickedness. All that he had to do was to show that they were actually plotting the death of one who had the power and the will to raise all the sick from their beds, give sight to the blind and speech to the dumb, and cast out devils; he would easily cover with opprobium these enemies of the public good. Instead of this, Jesus withdraws from the place; he gives place to their wrath; withdraws from the conflict, taking all his glorious power with him, to be quietly employed in healing those who came to him. This meek and pacific temper was what prophecy had seen admiringly so many centuries off. He came into the world to revolutionize it, to make a new world of it; yet does he not strive with his enemies or lift up his voice contentiously in the streets. And so the servant of the Lord must not strive. The weapons of our warfare are not carnal.

A bruised reed shall he not break and smoking flax shall he not quench, till he send forth judgment unto victory. The reed that is bent and almost broken off and apparently past all hope of being restored to vital connection with the root, he will not break it, but will actually make it whole; nay, it shall be in his hand a rod of iron. Such a bruised reed was Peter. Satan moved him to find fault with the suggestion that Christ should go to Jerusalem to suffer death. At the very end of Christ's ministry, he denied his Master with solemn oaths and imprecations. What kind of a reed was this for Christ to use against his enemies? Nevertheless, Christ slew with it more enemies than Samson did with the jawbone of an ass. Christ does not go through the world with a lantern seeking out the honest men, the men of virtue, power and ability, to constitute a legion of honor, through whose instrumentality he might carry out his grand enterprizes. He came not to call the righteous, but sinners to repentance. He takes not the likeliest but the unlikeliest; with things that are not he brings to naught things that are. He sees possibilities where others see them not. A fire that seems utterly extinguished to another, he knows how to blow into a goodly flame. Often religion has seemed to be extirpated and trodden out by the force of persecution, in a certain town or country; the Scriptures burned and the Scripture-readers burned or banished, so that his enemies send presents to one another with letters of congratulation; but Christ sees a smouldering fire and keeps it alive though hidden till the time for its manifestation comes; then it spreads far and wide and nothing can stand before it. "I am come to send fire in the earth, and what will I if it be already kindled."

Epitome of News.

Saturday, February 19, 1870.

—The *Birmingham Post* says that the case of *Starr v. Saurin* has been compromised. The plaintiff receives back the 300*l.* she brought to the Sisterhood, and each party pays its own costs. The costs amount to at least 8,000*l.*

—Messrs. Cooke and Son, of York, have just completed the largest refracting telescope ever constructed. The tube, which is cigar-shaped, is thirty-two feet long, and in the centre three feet six inches diameter, whilst the object-glass is twenty-five inches diameter. A metal pillar upon which it stands is twenty feet high, and about six feet diameter at the base. At the top of, and within the pillar, is a driving clock, the weights of which occupy the lower hollow of the same part of the instrument. The order for the telescope was given over five years ago by Mr. Newall, submarine cable manufacturer, of Gateshead, into whose possession, at the latter place, it is now in course of removal. It is the intention of Mr. Newall to erect an observatory for its accommodation in Madeira.

—*Friend of India*: "Last October one Yahiya Bakir, a native gentleman of Kandahar who had been baptized by Dr. Pfander, informed the Rev. W. Keene of the Church Mission, Umritsur, that on visiting Cabul he had been reported to Mahomed Hossein Khan, governor of the city, as 'a destroyer of the law and religion' and as worthy of death or banishment." He appealed to the Ameer, who, after conversing with him, gave orders that he should not be interfered with. He has since preached the Gospel without molestation.

—Same: "Some alarm has been caused by most extravagant statements regarding the reduction of the ecclesiastical establishment. All that has been proposed by the Government of India is, that congregations should bear at least some of the cost of 'contingencies and establishments,' and that in the cities of Calcutta, Bombay, and Madras alone the number of chaplains should be reduced. No chaplain is to be dismissed, nor will there be any serious change in the principles on which the ecclesiastical establishment has been hitherto maintained. *When* the time comes, idol and mosque endowments from public lands and the civil church establishment must, in all fairness, fall together."

—Rev. E. Marsden at Bangalore: "There is a true science, and science falsely so-called. The followers of the latter are legion. Many of them who know very little of the first principles of true science, arrogate to themselves to be leaders. These mere dabblers, who have made some little or greater progress in some branch of science than others, think they have established their characters, and are superior to their race. We pray that their lofty looks will be brought down, and their minds enlightened in the true wisdom from above. Newton dedicated his intellect to its Maker's service; Boyle consecrated his property to its Giver. They spent large sums in furthering Christ's kingdom. These were true men of science. But it is sad to see many of the so-called men of science of the present day given to infidelity, and using their talents to extend the bounds of rationalism or superstition. True science and true faith cannot, however, be separated. As the sophistries of their system are daily being more exposed, the foundations of true science will take deeper root; and year after year will more convince us that the truly scientific man must be also a devout one. The God of grace is the God of nature, and true science and theology must be united."—*Madras Observer.*

—Mr. Mill on the Contagious Diseases Act: "I greatly deprecate any extension of the Contagious Diseases Act, and should highly approve of its repeal. I do not think the abuses of power by the police mere accidents which could be prevented. I think them the necessary consequence of any attempt to carry out such a plan thoroughly. If once examination is made other than voluntary the police must try to prevent evasion of it, and this at once opens the door to innocent mistakes on the part of the police, and makes it necessary to entrust them with power over women which no men are fit to have. I am opposed to the principle of the Act. I believe the medical efficacy of it to be doubtful, and I believe it to be impossible to carry it out without a degree of oppression which would more than overbalance any advantages that could be gained. Of course, in saying this, I look to the female population as well as the male, and strike the balance of advantages to the whole. I may as well say that I think this oppression does exist in France, and is responsible for a state of things among all classes far worse than exists in England. *Nor do I think the indirect evils of this kind of* registration to be despised. The interpretation certain to be put upon regulations of this description, even if entirely false is so mischievous that a very great balance of well ascertained practical good effects would not, perhaps, be sufficient to compensate for it. To fancy that calling this objection a sentimental one at all invalidates it, is merely childish, for assuredly, men's sentiments have a great deal to do in regulating their conduct; and no law can be a good one which gives a bad direction to men's sentiments."

—*Friend of India*: "Those who wish to convince themselves of what indigenous village schools can do for popular education, will best accomplish their object by visiting Mr. Long's circle schools, scattered over a considerable tract of country south-east of Calcutta. At an average cost of sixpence a month some seven hundred children, sons of peasants and poor trades-men, receive a better education in their own tongue than they could get in an Anglo-Vernacular school at four times the outlay. Mr. Long simply utilizes the village schools, which have existed for centuries in Bengal, and which, more than any institutions of our creating, possess the confidence of the people."

—The latest Rangoon papers state that two missions from the Chinese party in Yuman have arrived at Mandalay to implore assistance from the king against their enemies the Panthays. The rebellion at Momien by the Kachyens and Kadoos is said to have been put down by the king's troops. The rebels are now quietly submtiting to Burmese rule.

—The S. S. *Afrique*, from Glasgow, Jan. 18, arrived yesterday, via the Suez Canal.

—Mr. T. C. Anstey comes already before the public through the violent driving of his coachman, who ran down a Native and was fined in the Police Court.

—It is stated that cutaneous diseases are communicated to Europeans by the washing of their clothes in common with those of natives in the same stream.

—Lala Jotee Persad, the great Contractor, died at Agra, February 13.

—*Pioneer*: "The American engineer, Mr. Miller, now employed in examining the various railway works in progress, with a view to give

Government the benefit of his experience for the construction of cheap lines on the American principle, is now at Lucknow. He speaks most warmly, we are told, of the cordiality and friendliness with which he has been everywhere received by engineers in this country."

—The death of Mrs. Belzoni, widow of the celebrated traveller, is announced.

Monday, February 21.

—*Overland Mail*, Jan. 28: M. Thiers has made another speech in the French Chamber against the Treaties of Commerce.—The Count de Paris is the latest candidate for the Spanish Throne.—Telegrams report the arrival of Prince Arthur at New York.—China merchants are urging that the new convention with the Chinese Government should not be ratified in its present form.—An India Office despatch on Army Reductions goes to India by this mail.—Reductions in the Staff and of certain Native Corps are agreed to, in accordance with recommendations from Lord Mayo in Council.—Only one, instead of three, Royal Infantry regiments will embark for India next month.—Mr. Stansfeld and the Brighton members have addressed their constituents this week.—An agitation has been commenced for Government aid to promote emigration on a large scale.—Considerable opposition is raised to the proposals of the Birmingham Educational League.—The Telegraphs of this country pass into the hands of the Government to-day.—There was a panic on a cry of "Fire!" at a Roman Catholic chapel in Liverpool, on Sunday, which caused the loss of sixteen lives.—A terible fire is raging at Newcastle.—Amongst the deaths recorded this week are:—Viscountess Exmouth; Dowager Lady Scott; Admiral Sir G. F. Seymour; General Sir J. A. Clerke; Lieut. Col. H. A. Morrieson, late Bengal Army; Major G. E. Powell; Capt. H. W. S Carew, late 89th Regt; Capt. H. Johnson, Indian Government Agent in Egypt; Lieut. C. B. Myers, Bombay Staff Corps; Mr. J. C. Lover, late Lieutenant 52nd L.I.; Sir G. Shee, Bart.; and Mr. Broome.

Mr. Rochefort's trial took place before the Correctional Tribunal on Saturday. The Government sought a mild punishment, enough to assert the dignity of law and nothing more. The distinguished culprit did not put in an appearance. He was found guilty of the charges of insulting the Emperor and inciting the populace to revolution and sentenced to three months' imprisonment with a fine of 3,000 francs, which considering the charge of promoting civil war, is a particularly light punishment. Six months imprisonment is inflicted on his colleagues, M. Pascal Grousset and M. Dereure, but the fines in these cases are respectively 2,000 and 500 francs. The French Cabinet must be congratulated on the manner this troublesome prosecution has passed over. There were some insignificant demonstrations of the populace at Paris, when the sentence was made known—a few cries of "Vive Rochefort!"—and the public are reconciled to the punishment of their violent Deputy, and we are assured people are wondering how they came to make so much of him.

Such a strike as that at Creuzot we shall probably never hear of again. So many hands—15,000—all under one employer, and he noted for considerate conduct to his workmen, quitting their posts *en masse* without a reason for a week, and then returning without a concession or a demand to speak of. There can be little doubt it was all the result of excitement and intimidation, under the direction of the prime mover, a workman named Assy, and it illustrates the power of trades unions as a agencies for political purposes.

Three sisters, the daughter of a merchant of Kinross, named Steedman, have been drowned while on the ice at Lochleven, on Saturday, January 22. Mr. Steedman's family were five in number, a son and four daughters, and they were the three eldest girls who have thus met their death. Two of them were to have been married very shortly. About half-past one they left their house with their skates, for the purpose of having an hour's recreation on the loch. As generally when out walking, they took a favourite dog with them. On reaching the loch they sat down on a seat by the side of it, but whether for the purpose of putting on their skates, or with the intention of waiting for the coming of a friend who had promised to meet them, and skate with them, cannot now be known. The dog started off on the ice after the wild fowl on an open portion of the loch, and when it had gone some few yards the ice gave way with it. Miss Steedman went to help it out of the water, and on seeing her on the ice, some workmen who were employed at the boat-house shouted to warn her back. She looked in the direction of the persons shouting; but probably not understanding their cries as a warning, and having a generous anxiety to save the dog, persisted in going to its help. When she was attempting to lift it out, the ice gave way with her. She cried to the third sister, "Maggie, help me!" and she, instinctively obeying the impulse of her sisterly affection, hastened on the ice, which at once broke, and she was plunged beside her sister. The second sister hastened to their rescue, but only became another victim. They were aged 20, 22, and 24, and universally esteemed.

The consecration of the Rev. J. H. Mackarness as Bishop of Oxford took place at Westminster Abbey on January 25. The Bishop of London acted for the Archbishop of Canterbury (absent from illness), and the assistant bishops were those of Ely, Lichfield, Rochester, and Salisbury. The only unusual event of the day was the presence of Archbishop Lycurgus, one of the leading hierarchy of the Greek Church, who appeared in his full episcopal robes. His grace took no part in the ceremony, but sat within the altar rails with the English bishops.

On January 25 a dinner was given in the Jerusalem Chamber to the Archbishop of Syra. The Dean of Westminster presided, and there were present the Greek Minister, the Bishops of London, Rochester, Ely, and Colombo, the Earls of Glasgow and Elgin, the Archimandrite in the suite of the Archbishop, the Archimandrite Morfinos, the Archimandrite Stratuli, a deacon of the Greek Church, Mr. Crawford, M.P., Sir R. Phillimore, Mr. Mavrogordato, Mr. Ralli, Mr. Freshfield, Mr. Agathides, Rev. W. Rogers, Mr. Gilbert Scott, Mr. Gibbs, &c., in all about forty. According to Eastern custom, the Archbishop and his clergy came robed and wearing a lofty black head-dress, which was not removed during the evening, the Archbishop being distinguished from the members of his suite not merely by personal stature, but by the superior size and brilliancy of the Greek cross which he wore as an ornament suspended from the neck, and which glittered conspicuously by contrast with his dark robes.

Dean Stanley proposed the health of "His Holiness the Archbishop of Syra".

The *Times* expects that in 1874 the public will be supplied with news, not twelve hours old, from every part of the civilized globe.

Prince Pierre Bonaparte has not yet selected a lawyer to defend him. He is in a desponding mood, and looks forward to five years' seclusion. His objection to the Supreme Court of Justice lies in the notion that the jury will be composed of large landowners devoted to the Empire, who will sacrifice him to save his cousin. Odd as it may seem, it is said that Prince Pierre enjoys a certain amount of popularity in the Faubourg St. Antoine in consequence of his having married a daughter of the people, and so incurred the displeasure of the Court. The Prince has brought an action against the *Marseillaise* for having accused him of the murder of a shepherd at Vivario.

Two printed admonitions, signed by the secretaries of the Œcumenical Council, have been distributed among the bishops, enjoining upon them the strict observanc of seerecy and the necessity of brevity in their discourses at the Council. At the sitting of the Congregation on January 22, the Archbishop of Cashel celebrated mass, and five fathers delivered speeches.

Sir Samuel Baker reports from Kartoum, under date Jan. 8, as follows:—"We have arrived here all well. I found that Gialfa Pasha, the Governor-General of Soudan, had completed all preparations necessary for the expedition, and we expect to proceed within a week with 1,000 soldiers. We are now getting our material ready."

The Senate, by a strict party vote, has passed the House Bill to admit Virginia to representation in Congress. Previous to its adoption it was amended so as to enforce the Test Oath for public officials, and to prescribe at the same time numerous conditions, among which is a prohibition of any distinction being made on account of Colour in schools or public places. The Mississippi Legislature has elected Mr. Revels, a negro clergyman, to be United States' Senator. It is announced in the New York papers that President Grant has communicated a message in writing to the Senate, accompanied by a treaty for the annexation of San Domingo to the United States.

Trajanopolis, the capital of the Roman province of Thracia, has just been discovered about four miles from Dym, near Enos.

General Salnave, the President of Hayti, has been captured by the revolutionary party, tried by court-martial, and shot. Before obtaining power he had been engaged in various insurrectionary movements against President Greffrard, whom in 1867 he at last succeeded in overthrowing.

At the General assembly of the Presbyterian Church now sitting in Belfast, it was yesterday decided by 337 against 8 votes to commute the life interests in the Regium Donum. The assembly then deliberated respecting the details of the sustentation fund.

—"The shocking custom," says the Maharaja of (Jeypore) "which necessitates the men of my caste to murder their own infants, has nothing to do with the religion of the people." On this the *Friend of India* remarks: "Whether it be the necessity which makes the religion or the religion that tolerates the necessity, the infanticide is admitted. It cannot, unfortunately, be denied. For killing a cow, or eating a fowl, any one of those same Rajpoots would be excommunicated, cursed by his religion, set without the pale of religious ordinances, of domestic ties, but for the murder of helpless infants——bah! the thing is not worth writing about. It is a 'necessity' nothing more."

—M. in the same: "The great event of the fortnight is the establishment of Parliamentary Government in France. The Emperor has gracefully yielded to the inevitable, and accepted the position of a constitutional monarch, after eighteen years of autocracy and Cæsarism. He has carried out the programme of freedom most loyally, and although M. Ollivier occupies the chief place in public attention, the Emperor is still the most popular man in France. History will not forget that during eighteen years of personal rule he has developed the elements of industry, doubled the prosperity of France, and done more for the real welfare of the country than any other monarch from Childeric downwards. In reading the daily telegrams from France, we can scarcely realize the idea that they refer to transactions across the channel."

—The population of Rangoon is 96,942.

—*Friend of India*: "The Rev. Jagadishwar Bhattacharjya of Mahanad, in Hooghly, has trained one of the native preachers of his interesting, rural mission to sing and dramatise portions of Scripture, as the heathen Khataks recite the Ramayun. The service is popular even with the ordinary Bengalees. Last week we listened to this metrical preacher in the village church of Johnnuggur, near Serampore. For upwards of an hour he dramatised stories from the New Testament to a large and evidently interested audience. The most successful of his narratives was the birth and early life of John the Baptist, a subject which admitted of reverent dramatic action. The preacher kept his seat but within that limit freely used gesticulations. The service is far removed from the license of the early miracle plays, for it adheres closely to the facts of Scripture while illustrating and adapting them in a vivid and simple manner. Carefully watched the practice will be kept from abuses, while it should do much to popularise Christian truth."

This seems to correspond with the Kirttans which have been in vogue among our Christians here for some years.

—The following account of an ascetic, a seeker after God, visited by Rev. Mr. Leupolt, is given in the same: "He had a place excavated under ground, and there he sat for two years seeing neither sun nor moon, and never speaking a syllable to any human being. If food was placed before him he ate it, if not he went without food. At the end of two years he found his health giving way, but his object seemed as far off as ever. He then ascended again and spent 18 years more in his hut in contemplation without coming nearer to his end of finding God. On Mr. Leupolt speaking to him of Christ, how He meets all the longings and wants of an immortal spirit, he exclaimed several times; 'Jesus Christ is a Saviour such as I want—Iwant a Saviour and He is my Saviour I will follow you.' Since then he has left his hut, given up his Faquiri, has taken the farm of his father and is diligently engaged in reading the word of God."

—Galle telegram: The aspect of affairs in New Zealand is again threatening. It is stated that (200) king natives have cautioned Major Kemp, who had arrived at the Waikato boundary in

pursuit of Te Koati, not to enter the King's territory. A collision between the two parties is imminent. Te Koati is supposed to be at Yokongatamuta.—Large number of Kingites assembled there, with what object is uncertain.

—The *Pioneer* tells up of a very remarkable case that was recently decided in the Civil Court at Lucknow. The plaintiff—a mahomedan—filed a suit for the restoration of the person of his wife. He was met by the plea that the wife was an apostate from her religion, and that in consequence, the marriage under Mahomedan law was cancelled, and his claim under the marriage must necessarily fall to the ground. The case caused considerable sensation among all classes, but especially among the Mahomedan community. The Judge, in an elaborate judgment, after bringing under review all the laws bearing on the point, decided the suit in favor of the plaintiff. The most remarkable feature in the case was the demeanour of the wife while under examination in Court. Not satisfied by an open recantation of the Mahomedan religion in the presence of a large gathering of the Mahomedan community, she deliberately declared her conviction of the truth of the Christian religion, and her faith in our Saviour's mission. The wife, her sister, and mother were baptized the same day. The father is, however, sill a Mahomedan.

—A man named McClinton, a dangerous lunatic, escaped from the Colaba Asylum the other day, but was recaptured.

—The *Jubbulpore Chronicle* says that hook-swinging is still practised in Bengal, but instead of penetrating the flesh the hook is now inserted into a waistband. This is a decided improvement.

—Mr. A. H. Louis, once connected with the *Spectator*, has—says this Journal—"been doing a silly thing in the United States. He had an interview with the President to assure him of his (Mr. Louis's) conviction, after a profound course of study and observation of the various Anglo-Saxon colonies and the two Anglo-Saxon nations that the United States must soon assume the primacy of an Anglo-Saxon Confederation in which England in her decrepitude will probably become a subordinate member."

We remember having occasion to notice some rather preposterous articles about America, written, we believe, by this gentleman, in the *Bombay Saturday Review*, two or three years ago.

Tuesday, February 22.

—With reference to the petition of a portion of the inhabitants of British Columbia, to the United States Government, to arrange with Great Britain for the transfer of that province from the latter to the former Government, some of the American papers suggest that the Alabama claims might be disposed of in this way.

—The sale of the periodicals of the "Jack Sheppard" class is about 200,000 weekly, there being 20 publications, with an average circulation of 10,000 each. Three years ago there were 28 of these publications and the aggregate sale was larger by 80,000.

—*Bombay Gazette*: "An intimation will be found in our advertisement columns that the through passenger traffic on the G. I. P. and East Indian Railways will commence on the 1st of April. There are to be through carriages used, we are glad to see. For goods traffic the line will be opened on the 8th of March."

"The third lecture of the season in connection with the Bombay Mechanics' Institute will be delivered in the Town Hall Monday next, the 28th instant, at 8 P. M., by Mr. Robert Knight, on the following subject:—'Fiscal Science in India as illustrated by the Income Tax.'"

—*Delhi Gazette*; Benares, 12: "A very sad accident occurred at the race-course the day before yesterday. There was a one mile race over five hurdles. The stakes were rather heavy. Just as the five horses had started, one was seen to come over the second of the hurdles *without* its rider. A great sensation was produced by the circumstance, when it was found that captain Watts Russell, commanding the 60th Rifles, had fallen from his horse and had sustained fracture of the skull."—He died the same night.

—The Rev. Mr. Maule suggests that a portion of the money raised to celebrate the visit of H. R. H. the Duke of Edinburgh should be added to the fund for a new Sailors' Home.

—Sergeant Major Hearne, 19th Regt. at Dum-Dum, struck his wife in the face with his clenched fist, causing her death.

—Baboo Keshub Chundur Sen, in his farewell Lecture, before leaving for England said, after a glance at Ancient India:

"Gradually idolatry in a hundred hideous forms, priestcraft, superstition and caste came in, degraded, debased, and demoralized that noble race and reduced it to a pitiable condition. Mahomedan oppression and misrule at last completed the scene of intellectual and moral desolation already so horrid. Deep gloom then overspread the length and breadth of the country, and there was not a star in the firmament to shed a redeeming ray of hope. At this crisis God's merciful Providence interposed, and administered the needful help. Fallen India cried for help, and lo! at Heaven's bidding England hastened to her rescue. If here you do not recognise the finger of Providence; if here you do not vividly perceive the direct operation of God's special mercy for the salvation of nations, I do not know where you will. It is true that apparently the affair has no religious significance. The earliest English adventurers in India were actuated by pure worldly motives; they come out for lucre's sake. The measures too which some of the earlier Governors adopted to strengthen and extend British rule were of a questionable character, and would not bear criticism. Nevertheless the contact of England with India was providential, and not a mere accident. If we look beneath the surface we cannot fail to see the wise and beneficent arrangements of Divine economy. I do most devoutly believe that it was for the definite purpose of helping this country that the English were commissioned and deputed to come and rule here; that divine purpose has been consistently carried out in spite of human errors and immoralities which were apparent in the matter. As soon as the spirit of the English mind came in contact with the Indian mind, a grand revolution commenced. Native society was shaken to its centre; all departments of Indian life were convulsed as if by some mysterious agency; and a series of most important reforms, political, intellectual, social and religious, came in rapid succession."

But if mere theism was all that was needed, why could not Mahomedanism impart it?

—*Indian Mirror*: "The *Hindoo Patriot* says: 'we have received a letter from two railway clerks at Monghyr stating that they have been dismissed the service because they had remonstrated with their superior for not giving them rest on Sunday. They felt particularly aggrieved as they being Progressive Brahmos could not attend the religious service at their Sumaj, which was held on Sunday. They have appealed to the Board of Agency and we hope their petition will receive due consideration.' We too have heard of this persecution for some time. Is the person in charge of the office a Christian? If he is, the greater shame to him, if he is not, what right has he to force the conscience of poor people in a matter of the highest moment to them, and to all the world besides, and that on a day which is regarded as universal Sabbath? We draw the attention of the Board as well as of the public in general to the proceedings of this highly inconsiderate railway official."

"Ranee Surnomoyee of Cossimbazar, the only public-spirited and enlightened lady of high position whom we know of in Bengal, has presented Rs. 5,000 to the London Missionary Society, to build an Anglo-Vernacular School in her neighbourhood at Berhampore."

"There is an unfortunate disagreement between the Brahmos of Dacca. The young and elderly Brahmos have here as elsewhere fallen out on certain questions of delicacy and private feeling."

—Mahindra Nath, of Allahabad, a Brahmin youth, became a Brahmo Somajist four years ago, and subsequently made a porfession of Christianity. He has now (says *the Mirror*) availed himself of the cowdung atonement and got back to Hinduism.

Wednesday, February 23.

—The *Bombay Gazette*, noticing the annual meeting of the Tract and Book Society, gives a summary of the Report from which we extract the following: "Our issues have been large this last year than in any former year; close upon 150,000 excluding imported works, and apart from those of the C. V. E. Society. The highest figure ever attained before was 136,538 in 1863. The average circulation in the ten years 1850-59 was 61,400; that of the last ten years has been 88,444. The great impulse was given in 1862 when new regulations regarding colportage were adopted, regulations by which the Society took upon itself the burden of sustaining the colporteur. In our report of last year we exhibited an amount of printing much in excess of the issues in 1868. It was thought necessary, in consequence, to keep down, somewhat, the printing in 1869. We have printed about 110,000 copies against 125,000 in 1868. But as our issues have mounted up to the unprecedented figure of 150,000, and as a very large number of our tracts are out of print, it will be necessary for us to print to a larger extent than in any previous year."

New Publications.—Unaer this head were mentioned.—"The Children of the Bible"—Marathi. 91 pp. 8vo. A translation of one of the Religious Tract Society's most popular works by Mrs. Fairbank of the American Marathi Mission; "Tis all for the Best" (Marathi 40 pp. 12mo.) a well known and much esteemed English work translated, made by Mrs. Bruce of Rahoori. "God, our Creator, Presever, Redeemer and Judge" (Guzarati)—a tract by the Rev. Dhunjibhi Nowroji in the form of a handbill, intended for gratuitous distribution; "and Commentary on Mark," (Marathi 8vo, in the press) by the Rev. R. G. Wilder, of the Kolapore Mission, in continuation of his Commentary on Matthew, published some years ago. At the suggestion of J. Murdoch, Esq. and by his liberality the Society had offered prizes for two poetical tracts in Marathi, embodying some Scriptural subject illustrative of the plan of salvation. Some metrical compositions of this character in the vernaculars of other parts of India had been exceedingly popular and had been attended with much blessing. Several poems in manuscript had been received in response to the offer thus made, Since the report had been prepared a prize of Rs. 75 had been awarded to Mr. Krishna Ratnaji Sangale of Ahmednuggur, for a poetical tract. entitled, "The True Salvation." The Society had been indebted to the Rev. Sidoba Misal for an original tract on caste, specially adopted for circulation among the Koonbies, which they hoped to print during the coming year. They had not yet received from the translator any portion of the Annotated Para. New Testament.

Reprints.—In addition to the prints referred to in list of print the report stated—"We have republished 'The Indian Pilgrim,' a translation of Mrs. Sherwood's well-known allegory, made by Mr. Price, late of the Uncovenanted Service. The present edition is in 12mo. (pp. 293). A new edition of the Society's Life of Mahommed, (which was specially prepared for publication in India) has been printed. This translation was made by the late Rev. Hari Ramchundra. We have also printed a new edition, carefully revised by the author, of the Rev. Dr. J. M. Mitchell's Sanscrit Verses, with English and Marathi translations. We have for the first time availed ourselves of the stereotyping process. The First Book for Children, both in Balbodh and in Modi, has been printed from stereotypic plates prepared with great care at the Education Society's Press, and we have every reason to be satisfied with the appearance of these editions."

—The great national idol of Madagascar, destroyed by order of the Queen recently, was not so big as a man's finger and consisted of a piece of silk wound round a stick. Andriamasina Volana, a former sovereign, gave one third of the revenue of the kingdom to procure its transfer from the south to his dominions.

Madras Observer: The Rev. A. R. C. Dallas, Rector of Wonston, Hants, and the honoured founder of the Society for the Irish Church Missions to the Roman Catholics, entered into rest on the 12th of December last, at Lee, Kent, having nearly reached the venerable age of fourscore.

"Alexander Dallas was of a good Scotch family, and was a cousin of Lord Byron, the poet. He was born, we believe, in 1790, and early in life entered the public service as a clerk in the Treasury. Soon after he became connected with the British Army, in the commissariat Department, in which he eventually rose to be an Assistant Commissary General, in connection with this department he served throughout the war in Spain, under the Duke of Wellington. He was in Cadiz when the French raised the siege in 1812, and witnessed the blowing up of the magazines and the retreat of the invaders. He subsequently took part in the battle of Victoria and the siege of St. Sebastian.

"During the Peninsular War, and for some time after, he was a thoroughly 'fast' young man. His fine person and manly character made him a general favourite in society; and he first introduced into England a Spanish Waltz, which became, we understand, very popular. In 1815, on the return

of Napoleon from Elba, he was again on active duty, and was present at Quatre Bras and Waterloo. Soon after the peace was made, he quitted the service, and entered the University of Oxford, where that great change passed over him which transformed a gay and wordly young man into a faithful and loving servant of Christ. On the day of his ordination the Church of England sent forth one of her most devoted sons, to preach the Gospel out of the fulness of a heart which has tasted for itself that the Lord is gracious; and from the time of his conversion, for the much larger part of his long life—for nearly, if not quite, fifty years— he was unremittingly engaged in labouring in one way or another for the cause of Christ.

"When the awful famine of 1847 swept over the land, depopulating whole villages by death or emigration, and reducing the population of Ireland by one-fifth, his spirit was stirred to increased energy; and from that period may be the beginning of the work in Connemara, which has since assumed such remarkable proportions, and which was begun chiefly through his instrumentality. That district, forty years ago the widest and most brutalized in the country, is now one of the most peaceful; where only one Protestant Church could then be found in the course of many miles, there are now Churches in every direction neatly-built, endowed, and filled to overflowing with converts and their families."

—*Bombay Gazette*: "From the Persian Gulf we learn that Azan bin Ghes had marched to Sohar, but there was no definite news as to the position of the Wahabees."

—Galle telegram: "The United States Corvette *Oneida* and the P. & O. Co.'s, s.s. *Bombay*, [Capt. Eyre] came into collision on the 24th January a few miles off Yokohama. The *Oneida* sank immediately, with a loss of a hundred and twenty (120) lives.

A great fire occured at Yeddo on the 29th January; over a thousand houses and a portion of the telegraph have been destroyed."

—*Bombay Gazette*: "Intelligence has been received from Zanzibar by letters of the 15th December last, that a virulent type of plague had broken out there about the middle of November, and that within one month a thousand people out of *fifty thousand had died from its effects. Consternation* prevailed amongst the inhabitants, and trade and other ordinary business was at a standstill."

"On Monday a mad dog bit three natives at Byculla. The dog was killed on the spot and the men sent to the Jamsetjee Hospital."

—Sir Salar Jung visited the Alexandra Institution for Native Girls, and was much pleased with the answers of the girls and especially with their singing. About forty girls attend the School."

—*Church Review*: "The third part of the 'Eirenicon,' in the form of a letter to Dr. Newman, is now out. The most immediately interesting portion of it is a detailed summary of the evidence against Papal Infallibility, which is of a very overwhelming character, though a good deal of it is translated from Bossuet. Dr. Pusey parenthetically observes that, should the present Council decree this dogma, it will be 'a fatal bar to re-union.' The close of the letter is composed of very touching personal reminiscences, and an equally affecting admonition to the younger generation of Catholic revivalists."

—*Northern Express*: "The success of Mr. Benson's Brotherhood, at Cowley, has led to the formation of another similar Society. It is to be located at Stoke, in Staffordshire, and at the head of it will be the Rev. Luke Rivington, son of the well-known Church publisher, and until now a curate and the principal preacher at all Saints,' Margaret-street. The Society will be called the Brotherhood of the Holy Ghost, and will be essentially a preaching order."

THURSDAY, FEBRUARY 24.

—*Times*; Rome, Jan. 22: "Immediately on closing my letter I received the information I now transmit regarding the very important events of to-day's sitting, and the equally important contents of the *Scheda De. Romano Pontifice* communicated only yesterday *sub secreto pontificis* to the Bishops. The tenor of its matter is even more serious than I at first was led to believe. Although the Infallibility is not enunciated in so many words, the Pope's personal authority is defined in a sense fuller than, I believe, ever has been *authoritatively* ascribed to it. He is distinctly declared to be the absolute Head—*superior to and independent of Councils*—of an infallible Church. The document then touches on the various political topics already struck at in the *Syllabus*, confirms the Divine right of Princes, and reprobates the doctrine of recognizing *faits accomplis* (this is but a reiteration of the condemnation of the custom of non-intervation in Article 62 of the *Syllabus*,) as also the practice of universal suffrage. But the most important portion of this set of Articles is the one defining the Pope's Divine right to his temporal power."

—*Bombay Gazette*: "The Director of Public Instruction is not to be blamed for trying to increase the funds at the disposal of his department, but the Municipality are not bound to co-operate with him in the attempt, so long as they have not money enough for ordinary Municipal purposes.—We strongly doubt the expediency and propriety of applying Rs. 10,000 a year to the purposes of education. There is no analogy between Bombay and the Mofussil; to place both on an equality there should be in Bombay a cess similar to that in the Mofussil and similarly raised."

—Orr and Sons, Jewelers, Madras, have recovered Rs. 2,000, for confiscation of jewelry sent by Post.

—The expected visit of H. H. the Rao of Cutch.

—The prosecuter in the horrid case that came before the Police last week, in which a European was charged with seduction of a European girl, admitted on examination that he had brought prostitutes to his tent (where his children were).

—Serjeant-Major Hearn, H. M.'s 19th Regiment, who was charged at Calcutta with causing the death of his wife, has been acquitted. His officers gave him an excellent character, and a jury found "that Anne Hearn died from extravasation of blood on the brain, the result of injury to the head from a fall on a stone-flagged floor, the said fall having been caused by an unpremediated blow on the head struck by the hand of John Hearn, but we do not find any offence amounting to culpable homicide.

We do not see that it makes much difference as to a man's guilt, in what way a violent blow dealt by him, takes effect. A man that knocks a woman down is responsible for the effects of her fall, we should suppose.

FRIDAY, FEBRUARY 25.

—Previous to his departure from Lahore the *Maharajah* of Cashmere presented the Duke of Edinburgh with a shawl for the Queen, the like of which, according to our Lahore contemporary, was never made. Three hundred shawl-weavers had worked on it incessantly for three years, and many of them lost their sight through the fineness of the work!

—Malarious fever has been prevailing at Kutch Bhooj.

—Deaths in Bombay last week, 310.

—*Times of India*: "The annual meeting of the Bombay Scottish Orphanage Society was held yesterday, the Hon'ble A. H. Campbell in the Chair. The Report, which was a highly satisfactory one was adopted, and a Committee elected for the ensuing year."

TELEGRAPHIC NEWS.

London, Feb. 4th.—General Balfour is designated successor to General Lefroy as Commandant of Woolwich Arsenal.

7th.—Advices from Canada state, that the Red River Rebellion is subsiding.—French and English delegates have been appointed sold connection *(sic.)*.—M. Rochefort refuses to surrender to the judgment of the Court. The Ministry have consequently ordered his arrest.—In the obituary of the week, the names of General Sir C. A. Windham and Marshal Regnault appear.

8th.—The Corps Legislatif have rejected by 191 votes against 45, a motion that the arrest of M. Rochefort should be deferred until the close of the session.—M. Rochefort was arrested last night as he was about to attend a public meeting; he made no resistance. The meeting afterwards dispersed. During the night, attempts were made to erect barricades by upsetting omnibuses and carriages, but the police dispersed the rioters. No disorder occurred in the Boulevards.

10th.—Mr. Dowse has been appointed Solicitor General for Ireland.—Advices from America state that Mr. Peabody was buried yesterday. H. R. H. Prince Arthur was present at the funeral.—Attempts to erect barricades were repeated yesterday in Paris, but were prevented by the Police and the citizens. There was no fighting, and the disturbances are considered over.—The Editorial staff of the *Marsaillaise* have been arrested. A slight demonstration took place at Marseilles.—The Empress Eugenie is indisposed.—In the obituary of the week appear the names of Sir William Celebrook, and Sir William Gordon, who cut his own throat and died from the effects.

11th.—The *Pall Mall Gazette* says that the Nawab of Bengal has presented a petition to the Secretary of State for India, relative to the expenditure incurred during his minority by Colonel Torrens. The petition has been referred to the Governor General of India, who will report to the Secretary of State.—The Nawab intends to proceed by petition to the right to recover on account of an alleged treaty his claim against the East India Company and the present Indian Government.

16th.—In the House of Commons last night Mr. Gladstone introduced his Irish Land Bill, the basis of which is the legalisation of usage (of existing usages). He denounced perpetuity of tenure, and proposed that prompt sales should be effected between landlords and occupying tenants by giving to the former the power of selling estates in fee-simple and of advancing money to tenants repayable by annual instalments.—Two Courts are to be erected, one for the arbitration of civil bills, the other to settle differences between landlords and their tenants. When a landlord evicts a tenant without being able to justify his proceedings by (? before) a judge, he is to pay compensation varying from 2 to 7 years' rent. A tenant may also claim compensation for permanent improvements made during the time of occupation. But landlords granting leases for 31 years at rents approved of the Court, are exempted from claims of compensation. The second reading of the Bill is fixed for the 2nd March.—Mr. Hardy, in the absence of Mr. Disraeli from indisposition, promised to deal with the matter in a candid and conciliatory spirit.—Mr. Cardwell in the same sitting introduced a Bill for the partial reorganisation of the War Office, proposing to revive the office of Clerks of Ordnance, and to create a new office of Financial Under Secretary to the War Department.—He denied that the Army was under a dual system. No one, he said, acknowledged more explicitly than the Duke of Cambridge, that the "Horse Guards" was subordinate to the War Office. Sir John Pakington endorsed the views of Mr. Cardwell and supported the Bill.—The French Army Contingent for 1870 will show a reduction of 1,500 (? 15,000) men.—Mr. Gladstone has announced his intention to introduce a separate Bill for the acquisition of land in Ireland, which will also be applicable to England and Scotland.

17th.—Mr. Forster's Educational Bill divides England into districts, and will not interfere in those places where education is already sufficient for present requirements. It makes Government grants to schools of all denominations on condition of attaining a certain degree of efficiency, and of admitting the conscience clause, and Government inspection. Districts must be supplied with schools by local compulsory taxation, under local management, be supplemented by Government grants, and be subject to a central supervision and inspection. School-fees will be generally retained, but free admission will be granted to the destitute. The Bill empowers School Boards to frame bye-laws, and to compel the attendance of children between the ages of five and twelve.—The second reading of the Bill is fixed for the 14th March.

18th.—In the House of Commons last night Mr. Grant Duff, in replying to Sir Stafford Northcote, said that recent events had made the relations of Government with the Presidency Banks more anomalous and unsatisfactory. He added that Government were considering the question of withdrawal from their present position. The shareholders had asked the opinion of the Government of India as to the most advantageous way in which this might be effected for all parties.—Mr. Grant Duff, in replying to Mr. Nicholson, said that Mr. Samuel Brown was actually examining the position of the Bombay Military Fund. He added that a report would be ready shortly.—Mr. Dowse has been elected a member of Parliament for Londonderry, by a majority of 95 over Mr. Baxter.—Mr. Beresford has been elected for Southwark by a majority of 200, defeating Mr. Odger.—Sir Sydney Waterlow retired from the contest.—Mr. Gladstone's Irish Land Bill is generally approved of.—The king of Prussia in opening the German Parliament, laid stress upon the solidity of the relations of Prussia with South Germany.—Sniorus reating (? serious rioting) has taken place in Paris.—The Emperor, upon

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the proposal of M. Ollivier, has abrogated the decree of 15th August 1851.

19th.—Last night Sir Stafford Northcote in replying to Mr. Sawaar (*sic.*) said, that the mortality in H. M.'s 21st Fusiliers at Kurrachee had been much exaggerated.—The Lord Chancellor has introduced a Bill for effecting judical reforms in the House of Commons.—Mr. Grant Duff reintroduced his East India Law Regulations Bill, modified to meet the views of the various members interested in India. Sir Charles Wingfield approved the first part of the Bill, but doubted whether the facilities thus afforded for the employment of natives, would not interfere with the competitive system.—He recommended the reference of the question of employing natives to a Select Committee.—The three young natives who were disqualified last year in their examination for the Indian Civil Service on account of their age, have been reinstated by the Civil Service Commissioners.—The health of Mr. Bright and of Mr. Disraeli is improving.—The Senate have admitted the state of Mississippi to the American Congress.

New York, 23rd.—The Senate has passed a Bill authorising the issue of 45 millions additional currency.—The conference has adopted the report of the foreign committee on the expediency of recognising the belligerency of Cuba.

Miscellany.

—An immense cave in which are chambers and galleries 30 feet, 70 feet and even 275 feet in length, sometimes 50 feet in height, beautiful with stalactites and natural pillars and arches, has been discovered in the side of a mountain 18 miles north of Ottawa, Canada. The only organic remains found were those of the common fox, beaver and other. Foxes have holes; in this instance a very palatial one.

—Church Miss. Society's Meerut Mission: "In the course of the last decade, ten outstations were either opened or consolidated—six in the Meerut district, two in the neighbouring district of Bulandshahar, one at Bareilly, and one in the Dehra Doon. In four of these outstations there are congregations of professing Christians: one, the largest, with a flock of nearly 250 souls, is in temporary charge of a European missionary; the three nearest are managed by native pastors; the rest are occupied by native catechists."

—In his report to Congress, Commissioner Wells tells the country that our Government has spent in war expenses, down to June 30th, 1869, the sum of $4,171,914,498. This he calls the net cost of the rebellion, excluding indirect losses growing out of the suspension of industry and reduction of American carrying trade. Taking everything into account, the nation suffered to the extent of *nine thousand millions of dollars*. "This," says Mr. Wells, "is an expenditure of a thousand millions a year for nine years; or, at the wages of five hundred dollars a year, the labor of two millions of men exerted continuously during the whole of that period. It is five times as much as the slave property of the country was ever worth. It is a sum which, at interest, would yield to the end of time twice as much as the annual slave product of the South in its best estate."

—From Pen and Ink Sketches of America by David Macrae, describing a visit to Dr. Todd:

"Glancing with me over his library, in which I saw Ruskin, and Stanley, and Robertson of Brighton, and many other familiar books from this side of the water, he said—'Most of the books you see have been sent me. My own library was destroyed many years ago when my house was burnt. My *Index Rerum* and sixty volumes of collected papers and scraps perished in that fire: so did all my sermons, and the manuscript of a book that was almost ready for the press.'

"When I asked him about 'Hafed's Dream,' he said the idea of it flashed into his head one day while walking in the streets of New York; he could not tell how, but it came like a vision; and he wrote it off in a couple of hours. When the 'Students' Manual' was mentioned, he said he had long thought of issuing as a companion volume a Manual for Young Preachers. He hoped still to get this purpose carried out.

"When talking about the Church in Scotland, and the opposition to instrumental music, he said,—'Every change in your country seems like the pulling of a tooth. But it is only a question of time. I wonder your people have endured what they have so long. The singing I heard in some of the country churches in Scotland was noise, not music.'

"Speaking of the old Puritan strictness, and of the so-called Blue Laws of Connecticut, the Doctor said,—'I have been amused to see that some of your writers imagine that there really *were* such laws in New England. The whole thing is an absurd fiction. It was got up by an English officer who lived for some time in Connecticut, but who disliked so much its strict Sabbath observances, that when he went to New York he drew up these pretended Blue Laws, out of spite, and passed them off for real enactments. It was not wonderful, perhaps, that people so ignorant about us as the English were, should have been hoaxed into the belief that there had really been laws in Connecticut making it penal for a man to kiss his wife on Sundays, and all that nonsense; but to find some of your living writers still falling into so preposterous an error is very melancholy. What would you think of an American writing about England and quoting Jack and the Bean Stalk as an authentic historical work?'

"Speaking one day of his early years, the Doctor said,—'We used to observe the Sabbath from sunset to sunset; and it was far better. Saturday was preparation day. Now people run the world's business and pleasure up to midnight on Saturday, and then on Sunday they are sleepy and can't go to church. The old way was better and more scriptural. From sunset to sunset shall your Sabbath be. I remember in my childhood the bell used to ring before sundown, warning people to stop work. In some parts of Vermont and Connecticut where the railway hasn't gone, and where the people are simple and virtuous, the Sabbath is from sunset to sunset still.'

"He had seen something about the Sabbath and Decalogue controversy in this country, and asked particulars.

"'Depend upon it,' said he, when I had given them, 'if we give up Divine authority for it, the Sabbath will go by the board. The Germans here gave it up, and they hunt and fish on the Sabbath, and are the lowest of our population in spirituality. If recognition of Divine authority went in among them it would elevate them year by year.'

"'It amazes me,' he added, 'that your people don't look across to the Continent and see what they make of the Sabbath there. I scarcely saw a shop shut in Paris that was opened during the week.'

"'As for the Decalogue,' he said, '*Thou shalt not*' has a mighty power over the people. No mistake about it. Give Dr Macleod my compliments, and tell him it is all very well to speak of Christian principle, but we cannot do without the law.'

"I spent two Sundays at Pittsfield, and on both occasions heard the Doctor preach twice in his own church, sermons fresh and vigorous as those that have made him so popular in print. His congregation is large and prosperous—the largest, I believe, in Pittsfield—and the Sunday school, to which the Doctor has always paid special attention, seemed to be attended by nearly a third of the whole congregation—even the elderly people forming themselves into classes for the study and discussion of the Scriptures.

"Todd has been a minister now for forty-two or forty-three years. He was first settled at Northampton, where Dr. Lyman Beecher (the father of Henry Ward Beecher and Mrs. Stowe) preached his ordination sermon. I was interested in visiting Northampton to see his old brick church. It was in it that his sermons to children were first preached. He told me that, on reckoning up, he found he had preached since his ordination 6,000 sermons, and added 2,000 souls to the churches under his charge. The children in his Sabbath schools had collected for religious and benevolent purposes more than 100,000 dollars (£20,000), besides current expenses and money for a new church and lecture room. He was proud of mentioning also that these schools had given twenty ministers to the Christian Church. This after all represents but a small part of Todd's influence compared with the good he has done through his published writings. He has written thirty books, large and small, and some of these have been translated into different languages. The 'Students' Manual' alone has gone through 108 editions.

"Todd's public life—so long and so eminently useful—is now near its close. He said he meant to retire when he reached the age of seventy; and he was now within three years of the goal. His conviction was that no minister should remain in active service after he had reached seventy. A minister deserved rest by that time; and holding on longer, till his powers begin to fail, was apt to destroy his influence, and undo the work it had taken him perhaps all his life to accomplish."

—There are more than fifteen large Chinese cities in which missions are established. In all these there are 129 ordained missionaries; 23 lay missionaries; 19 ordained native assistants; 368 unordained native assistants; 306 stations and out-stations; 266 chapels; 275 boys in boarding schools; 354 girls in boarding schools; 3,558 boys in day schools; 202 girls in day schools; 5,743 communicants; 1,446 catechumens; and $4,289 48 of benevolent contributions. Fifteen years ago the entire number of converts connected with Protestant missions scarcely exceeded one hundred.

PASSENGERS ARRIVED.

Per *Sumatra, 19th*:

From Southampton.—Mr. G. Taylor, Mr. W. Turner, Mr. J. Roberts, Mrs. Auckland, Mr. H. Cooke, Mr. J. Leyland, Mr. G. Beese, Mr. W. Huggins, Mr. B. Blair, Mr. P. Browne, Mr. D Walmsley, Mr. G. Whitson, Mr. W. Whitson, Mr. Hewett, Mr. Hewett, junior, Mrs. Bradford and ayah, Captain and Mrs. Graham, Major Lacy, Captain J. B. Horne, Mrs. M. A. Hart, Mr. and Mrs. Cunningham, Mr. D. J. Jameson, Ensign McCausland, Miss Sands, Mrs. W. H. Adley, Mrs. F. A. Monteith, Mrs. T. Vibart's ayah, and Mr. Harvey.

From Marseilles.—Mr. Hooper, Major McAndrew, Dr. and Mrs Crocker, Major Meville, Major Graeme, Mr. W. Maitland, Colonel Brown, Mr. T. G. Smith, Major and Mrs. Hassard, Mr. Forrester Mdlle. Marie Besson, and Monsr. Meiffe.

From Suez.—Mr. and Mrs. Weston, Mr. Ford, Mr. Leighton, and Mr. White.

PASSENGERS SAILED.

Per *Candia, 19th*:

For Southampton.—Lieutenant Montague C. Brown, Mrs. Mathew and child, Mrs. Jackson and infant, Mrs. Clarke and infant, Mr. G. R. Duncan, Rev. E. H. Cooper, Ensign H. H. Yard, Mr. DeRenzy and two children.

For Marseilles.—Mrs. A. N. Davis and infant, Mr. and Mrs. C. Boulnois and two infants, Mr. H. N. B. Erskine, Lieutenant-Colonel and Mrs. Nepean Smith, Rev. Mr. John and Mrs. Newton, Rev. Dr. Wilson, Miss Taylor, Mrs. Parry Nisbet, Mr. A. R. Quincy, Dr. H. O. Wilson, Mr. Polett, Mr. and Mrs. A. V. Palmer, and Major Preston.

For Suez.—Mr. and Mrs. Lestock Reid, Baron Von Earsthausen, Mr. Mathew, Mr. C. Gonne, Mr. C. Walker, Lieutenant-Colonel and Mrs. Dawson, Mr. Russel, and Mr. J. Jones.

For Aden.—Rustomjee Sorabjee, and Mr. Nowrojee Rustomjee Mama.

DOMESTIC OCCURRENCES.

MARRIAGES.

HOME—HART—Feb. 21st, at Bombay, by the Rev. W. H. Harpur, S.P.G., at Christ Church, Byculla, S. B. Home, Capt., Bengal Army, to Mary, widow of the late W. Hamilton Hart, Capt., 105th Foot.

WILKINSON—SANDS—Feb. 22nd, at Christ Church, Byculla, by the Rev. W. H. Harpur, S.P.G., W. J. Wilkinson, Esq., Surat, to Mary Donald, second daughter of W. Sands, Esq., Hillsborough, Co., Down, Ireland.

GONSALVES—PEREIRA—Feb. 21st, at the Cathedral of N. S. D'Esperance, by the Rev. I. Ciampi, S. J., Lewis Manoel Gonsalves, of Messrs. Young and Co., to Rose, second daughter of the late Mr. Joseph Pereira.

PEREIRA—DECOSTA—Feb. 21st, at the Cathedral of N. S. D'Esperance, Bombay, by the Rev. Ignatius Ciampi S.J., assisted by the Rev. Fathers Pereira, DeMonte, and Gomes, Alexandre, eldest son of the late Jose Pereira, to Marieanne, second daughter of the late Joao Antonio de Costa.

DEATHS.

BAPOOJI—Feb. 22nd, at Bombay, of brain fever, Soondra, daughte of Rev. Appaji Bapooji, aged 3 years and 5 months.

CUMMING—Feb. 18th, at Kurrachee, Mr. Ralph Hugh Fletcher Cumming, aged 49 years.

WAINWRIGHT—February 18th, at Colaba, Edward, son of Mr. Mrs. R. W Wainwright, Inspector of Police, aged one year, two months, and eleven days.

BRITTON—Feb. 4th, at Secunderabad, suddenly after a few hours illness, William Cleveland, the only and beloved son of Mr. and Mrs W. B. Britton, aged 5 years and 9 months.

Advertisements.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS. Reading, Writing, Grammar, Composition, Phonography. Mapping, History, Science, Latin, Singing, and Needle-work taught for Rs. 5 a month. Three of a family Rs. 13; Boarders Rs. 30; Piano Rs. 5.

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Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

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